

A SHORT HISTORY OF METHODISM AND A HISTORY OF METHODISM IN THE NORTH LIBERTY AREA

Researched, compiled and written by Margaret Novak Probasco
in 1999 when the new church on Jones Blvd was being built.

In 1729, John Wesley, his brother Charles and other students formed The Holy Club of Oxford University. Other students called them Methodist because of their methodical schedules and charitable deeds. For 10 years John Wesley tried to find religious satisfaction by following the strictest rules of the Anglican Church. At a meeting in London in 1738 Wesley says he discovered that inner peace comes not through personal efforts but by faith in God's mercy and grace.

Wesley had not intended to create a new church but his evangelistic vigor, doctrinal emphasis and rigorous discipline made him unwelcome in Anglican pulpits. Wesley's beliefs, that salvation is free to all men and that God's grace is equal to every need, appealed to many people.

In 1744 Wesley organized his lay preachers into a conference. He finally realized that the Methodists could not work within the Church of England; so he made provisions for the Methodists to become an independent church.

In 1766, an Irish preacher, Phillip Embury came to America and began preaching in New York City. About the same time Robert Strawbridge organized a Methodist Society in Maryland.

In 1784 the Christmas Conference was held in Baltimore. The Methodist Episcopal Church of America was born. There were about 1500 members and 83 preachers. Francis Asbury became the first bishop. Methodism was the first Christian denomination to be organized in America.

The structure of the Methodist Church is modeled on the U.S. Government. It is a representative democracy made up of a series of 73 annual conferences, each of which represents both geographical area and a yearly assembly. The general conference, the denomination's top legislative assembly, meets every four years. A council of bishops makes up the denomination's executive branch and a judicial council of nine elected persons interpret the church's constitution. A book of discipline, subject to changes by the general conference, provides the guidelines for the entire denomination.

Today more than 40 U.S. denominations trace their beginnings to that now famous Christmas Conference.

The earliest Methodist societies included black members. Slavery was very devastating to the Church. John Wesley opposed slavery but as the young church became more American and less Wesleyan, the rules against owning slaves were relaxed. In 1814 the Methodist Episcopal Church North and the Methodist Episcopal Church South went their separate ways. Finally after years of negotiation, the three major branches of Methodism, the M.E. Churches North and South and the M.E.

Methodist Protestants met in 1939 and formed the Methodist Church.

Women played an integral part in Methodism's history. They gave of their time and material resources to strengthen Methodism on the frontier. They taught Scripture, held class meetings and provided room and board for the circuit preachers as they made their way between villages. The Women's Foreign Missionary Society was formed in 1869. In 1940 the Women's Foreign Missionary Society and the Ladies Aid were combined in one organization. The Women's Society Of Christian Service.

The Youth organization, Epworth League, became the Methodist Youth Fellowship at the same time. In 1966 The Evangelical United Brethren Church and the Methodist Church formed the United Methodist Church. Organizations all changed to United Methodist Women, United Methodist Men, United Methodist Youth, etc.

Because of the Circuit riders, Methodism spread west with the pioneers, Usually, annual conferences and colleges were established before a territory reached statehood. In 1803 Iowa, as part of the Louisiana Purchase, became part of the United States. Pioneers still could not settle in Iowa but by 1808 a fort was built at Fort Madison leading the way to settlement. In 1821 Missouri became a state and Iowa became part of unorganized territory. Trading posts were organized on the Des Moines, Mississippi and Missouri Rivers.

Officially Iowa was closed to white settlement. In 1831 the federal government forced the Sauk and Fox Indians to move across the Mississippi River into Iowa. The Treaty of 1832 created a strip of land 50 miles wide, from the Mississippi River west, open to settlement.

Iowa Territory began its existence on July 3, 1838. The next day, July 4, 1838, Johnson County, began its political existence. John Gaylor and Alanzo C. Dennison were the first men to make claims in this area, now known as Penn and Madison Townships, with the intention of settling. Gaylor and his family came in the late summer of 1838. A.C. Dennison came a few weeks later. Both were from Bureau County, Illinois. They both staked their claims and Dennison returned to Illinois for his family. Early in 1839 Dennison returned with his family and his brother, George and Joseph (Leonard Sentman's great grandfather).

By 1840 the following people had staked claims in the area: Jacob H. Alt, John M. Alt, Joseph A. Alt (Joe Alt's great grandfather), Jackson Purdoo, David Wray (Wilbur Young's great, great grandfather), Adam Alt, John Aslan, James Chamberlain, David Crozier, Martin Harless, Gilbert and Frank Harington, George Wein, Carson Wray, Ira Purdoo, Evan Dollerhide, Robert Waterson and Hugh Napier.

The Dennisons broke the first furrow in the area. Alanzo Dennison erected the first "Family Altar".

In 1841 the first sermon was preached by Rev. Lineback in Wilson's Grove. It was about a mile east of the present Methodist Church. (Just east of Penn Meadows Park) When a Circuit Rider was announced in the area everyone would gather at a cabin.

Later in 1841 the first Methodist Class was organized. First listed members were George Wein, Mary Wein, Jacob Alt, Mary Alt, Maria Wray, William Alt, Jane Alt, Francis Bowman, James Miller, John Wilson and others. A.C. Dennison was the Sunday School Superintendent.

At about the same time preaching by Methodist Circuit Riders began in the Greencastle area. First in the Babcock house, then in the school. In 1899 Greencastle transferred to Oxford.

Preaching began in the Tiffin area in 1845 in the home of Thomas King.(An ancestor of Leonard Sentman)

By 1842 preaching was no longer held in the members homes in the North Bend area but in the school house, which was also used as a meeting house and a place of worship.

The Methodist Episcopal Rock Conference in Illinois served the Eastern Iowa Territory as a mission project. Circuit Riders came from Dubuque, Davenport and Muscatine to preach in Iowa City, Coralville, Tiffin, Oxford, North Bend and the surrounding area.

North Bend Methodists began to plan for a church building in 1853. As stated in Johnson County records, Book 12, page 14,

"John Wilson and Sara Wilson, his wife, of Johnson County, Iowa, in consideration of the sum of \$10 paid by Jacob M. Alt, George Wein, John W. Alt and others, of Iowa, hereby sell and convey described premises towit; commencing forty-six(46) rods south of northwest corner of the southwest quarter (...) of section 7, township eighty (80) Range six (6) west of the fifth (5) Prime Meridian. Thence east eight(8) rods, south eight(8) rods, west eight(8) rods, north eight(8) rods, ontailing sixty-four square rods and including the Methodist Episcopal Church signed this September 11, 1854," Witness David A. Shafer before Daniel A. Shafer, Justice of Peace. recorded 18 December 1854.

A building twelve(12) feet by twelve(12) feet was planned. It was to be of log and lumber construction. An Oxen caravan was sent to Muscatine for supplies. Rev. Peter Peterson helped supervise the building of this church. In 1855 when the building was completed a dedication took place. The church cost \$700 and was paid for by the time of dedication. The Rev. George Bowman of Mt. Vernon led the dedication. (He was instrumental in founding Cornell College in Mt. Vernon.

The North Bend Methodist Episcopal Church first appears in conference minutes in 1856.

The Church of God was organized in 1846. The site picked for a church was about 2 miles west of North Bend. Zion Church of Evangelical Association was organized in 1850. A building was erected in section 16.

The Evangelical Lutheran Church was formed in 1850. A building was erected on the south edge of North Bend.

In October 1857 the village of North Liberty was laid out on property owned by Francis and Margaret Bowman and Patrick and Anna Murphy. The Methodist Episcopal Church was just on the north edge of the new village.

The United Brethren organized and built a church at Crossroads about 5 miles west of North Liberty in 1872.

In 1864 fourteen people from North Liberty Methodist Episcopal Church made a missionary gift in the name of the Muscatine District of the Iowa Conference Missionary Society. Those contributing were: Amanda Alt, J.A. Alt, Mary Alt, Mrs. Colony, Amanda Crozier, Margaret Crozier, Mary Moreland, William P. Wilson, J. Clinton Silson and the Sunday School. From these beginnings the Women's Foreign Missionary Society was organized. (See Women's Groups)

The first youth group was formed in 1891. The group was known as the Epworth League. (See Youth Groups)

By 1890 the Methodist congregation had grown and the small frame

building was really not adequate; so plans were started to build a new church. By 1895 the new edifice was completed. It was a beautiful white wooden structure, with eleven arched stained glass windows. There was a main chancel with a raised dais for the altar. This sanctuary seated about 100. A Sunday School room seating about 25 was in the back. This church was built under the direction of Rev. Wade Barclay, pastor.

The original bills for this building were found in some of Elma Colony's things after she passed away. How she came to have them is a mystery. It is interesting to see these bills and note the costs of various things. The bills were as follows:

June 17, 1898	Matt & Carson	Furnace	\$150.00
June 1888	C Hurley	Pipe Etc.	1.65
June 25, 1898	Tiffin Lumber Co.	Lumber & sheeting	454.75
June 29, 1898	Jacoby, Spiess Mfg. Co.	pulpit & altar rail	37.30
July 7, 1898	King, Tookry	Plastering	55.00
July 9, 1898	Chicago, RI & Pacific RI	delivery of pulpit & rail	2.44
June 30, 1898	Iowa City Lumber Co.		134.24"
July 15, 1898	" "	windows etc.	27.87
July 15, 1898	Matt & Cochran	tin for furnace	41.03
July 15, 1898	Lichty & Thomas	Hardware etc.	9.38
July 18, 1898	J.R. Allward Glass Co.	windows	152.20

A bid for painting both the inside and outside of the building was received from Bryon Stillwell dated June 3, 1898. It was for \$60 or \$70 depending on what was wanted . There was no bill so I do not know what the final bill was. The total shown was \$1136.18. A dedication ceremony took place in 1899. Rev. J.C. Cox of Muscatine District presided. The building cost \$2,200 so some records say. (Where this amount came from I do not know) All bills were paid before dedication.

In 1907 North Liberty and Tiffin became a circuit. The charge was under the supervision of Rev. H.J. Hamilton. This meant new responsibilities for both churches. A house had to be provided as well as a salary for a full time minister. The

house was to be at Tiffin and North Liberty was to help pay the expenses.

The Methodist Ladies Aid was organized in 1907. (See Women's Groups)

The Sunday School had grown so much by 1913 that the space available seemed inadequate; so after much planning it was decided to raise the existing building and put a cement basement under the entire building. Under the direction of Rev. J.H. Krenmeyer, the building was raised, the area excavated by hand, a cinder block wall was built and a cement floor was poured. This was all done by members of the church.

There was a kitchen with a few cupboards and a wood fired cook stove. There was a drain in the floor but no running water. All water, wood and other necessities for cooking had to be carried down stairs. Ashes, garbage and much of the dish washing water had to be carried up to be disposed of.

The rest of the basement was one large room. There was a hot air furnace with one large register above it. This was to heat the upstairs. Wood and coal had to be carried down and ashes up. This was certainly an improvement. A warm church to come into. (Don't you believe it.) It was always warm over the register but around the edges it was cold, colder, coldest depending on the temperature outside and the direction of the wind. There was no insulation or storm windows.

In 1915, The True Blue Sunday School Class was organized for members eighteen and older. (See Sunday School Classes)

World War I was a trying time for all. young men were leaving the area to fight for their country. The women of the church tried to do their part by knitting socks and mittens and rolling bandages for the war effort.

On February 27, 1920, the parsonage at Tiffin burned. This left the charge without a parsonage any more; so in 1924 North Liberty purchased property adjoining the church on the south, from John Crozier. It had a house that could be used for a parsonage. The property purchased **was**

During the 1920's, 30's, and 40's North Liberty had a City Band. This band was made up of men of the community. Band concerts were held every Thursday evening during the summer. These concerts were held on a platform in front of the school on Cherry Street between Front and Main Streets. It was a fun time and everyone went to listen to the good music, visit with friends and neighbors and have a bite to eat. Lunch was served by various groups as money making projects. Some of the groups that served were the Band Members' wives, The Methodist Ladies Aid, The Lutheran Ladies and the True Blue Class. Some of the things served were sandwiches, pie and home made ice cream. Chicken sandwiches were very popular. I remember sandwiches being 10¢ as well as pie. Ice cream was 5¢ a dip. There were cones for the kids and coffee for the

adults. Homemade lemonade was always a must during the hottest days. The Methodist Ladies made \$47.50 in 1932. In 1934 they made \$31.28. It took a lot of sandwiches and pie to make \$40. Almost everything was donated to the serving group; so their profit was much better than if they would have had to buy things.

In 1934 Lowell Meyers approached the Church with a proposition to rent part of their property south of the Church with the option to buy said property in five years. The Church Board voted to rent the following property to Mr. Meyers:

Beginning at the southeast corner 98 feet north west 154.6 feet, south 71 feet to Primary Road 161 then southwest 177 feet along HWY 161, thence 34 feet east to the place of beginning. This can be found in Book 146, page 9, Deeds and records of Johnson County

Rent was to be \$4.00 per month. The sale price was \$440.00. In March 1937 the Trustees unanimously voted to sell the aforementioned property to W.H. Palmer rather than wait until May 1939. It was sold for the \$440 as per agreement with Lowell Meyers. He had sold his agreement to Mr. Palmer.

The barn and woodshed were torn down in 1934. A garage was built to replace these buildings. There was an area for a car, fuel storage and an outhouse. There was a second privy in a small building beside the garage.

The Church Board, in 1936, voted to buy a new coal fired stoker furnace for the church. It was still a hot air, one

register furnace. The wood that was left outside was given to Rev. Worrell. Each family was asked to give a dollar to the special furnace fund. In September of 1936 the men of the church gathered to saw and chop wood for the church. The women brought a basket dinner. There was still a wood cook stove and the parsonage used wood.

The stained glass windows were repaired in 1937. Some of the glass had to be releaded and the frames repaired. All of this cost \$42.00.

When Forest Kellogg came to North Liberty in 1938 the parsonage was refurbished. New linoleum, wall paper, rewiring and new electrical fixtures, weather stripping and curtains were purchased. The total bill was \$142.30. That included the labor. An open house was held to show what had been done and to welcome the new minister and his family.

The Methodist Church published new hymnals in 1938. In 1939 the North Liberty Church decided to purchase books by subscription. The books cost \$1.10. Each member was to pay \$1.00 for each book they purchased. The Church would pay the rest. If enough books were ordered the Church would receive a special book for the pianist. I don't know how many had to be purchased but I do know the church got one for the pianist. The pianist at the time was very possessive of that hymnal. No one else could use it.

It seems in 1939 the church board had trouble keeping their funds separate. Some people called for a review of the parsonage fund. They wanted to see how much had been lent to other funds. (Sounds familiar) At a board meeting in early 1940 a shortage in funds was discussed. It was moved to see if Conference Claims had been paid. "If not, no more salary was to be paid to the minister until the claims had been paid pro rata. Carried." Evidently the minister was to have paid the Conference Claims.

Later in 1940 a new minister came to North Liberty. Rev. Lloyd Tennant a recent widower, with all his children married, left him a lot of time and energy, all of which, he put into the church. Sunday School began to increase in numbers. There were as many as 180 enrolled with 95% attendance.

After the Methodist Churches North and South and the Methodist Protestant Church formed The Methodist Church.

In 1939 the Women's Foreign Missionary Society and the Ladies Aid combined into the Women's Society of Christian Service. The charter meeting of the North Liberty WSCS was held September 30, 1940. There were fifty -one charter members. (See Women's Group)

October 5, 1940, the Quest Class was organized. (See Groups)

There were continued problems with the furnace. It was thought in 1936 that a new stoker furnace would solve the

heating problems. It had not. In October 1940, a Mr. Shearer agreed to put a blower on the furnace and rearrange the cold air returns by adding some to the east end of the building. This would be done for \$157.50 not including the wiring. Harlan Alt was hired to wire the blower. The final bill was \$154.85 for the furnace and \$8.25 for wiring.

November 1940 the Church voted to obtain incorporation papers.

At Quarterly Conference in the fall of 1940 it was voted to pay the minister a salary of \$1000 per year plus the electricity and heat for the parsonage.

December 7, 1940, the church had a bazaar and oyster supper. It was well attended.

On January 2, 1941, a husking bee was held for Andrew Kessler. He had been sick. Mrs. Kessler had died shortly before. Four men with nine wagons husked about 20 acres. Women served lunch at the church. The following Monday another group continued husking. Mr. Kessler was very appreciative of all the help and friendship shown him and his family in their time of need.

In 1941 the North Liberty Church was one hundred years old. A centennial celebration was planned. The True Blue Class sponsored this event. It was a week long celebration held the week of May 25, 1941. All former pastors that could be contacted were invited. Rev. Tennant's son, William Tennant,

was one of those presiding at an evening meeting. The Bishop J. Ralph Magee, preached the sermon on Sunday morning. Former pastors preached at other times. Dr. Barclay, the pastor when the church was built was there as was Rev. Krenmeyer who was the pastor when the basement was put under the church. It was truly a memorable experience. Guests for the week long celebration numbered 387. There were former pastors and members, as well as friends and neighbors of the church present. It was a great celebration.

August 12, 1941, the Epworth League changed to the Young People's Union. (See Youth Groups)

A new lighted outdoor sign was erected in October 1941. It had changeable letters enclosed behind a glass door. Sermon titles and other pertinent information could be shown for all to read from the street.

Rev. Tennant, an ardent believer in Boy Scouts, instituted a troop that met at the church. he was their adult leader. It was mostly town boys because the country boys had plenty of work to do on their farms and were involved in 4-H.

Eight months after World War II started the Church placed a Service flag on the right front of the sanctuary. A blue star was placed on a white field for every person in service from the North Liberty area. On July 3, 1942, there were sixty-six stars. There was also a roster of names of the service people under the flag.

The only minister in modern times to be married after he came to North Liberty was Arthur Brent. He came here in July 1943. August 10, 1943, he married Doris Cornick at Mt. Pleasant. Doris was truly treated like a new bride in the community. All church groups gave her bridal showers. The WSCS gave the Brents a set of silver ware. Doris was very appreciative of everything.

With a young pastor the MYF really grew and worked hard. Because of the war they filled many positions in the Church. Rev. Brent reorganized the Boy Scout Troop, November 1943. He was their adult leader. In 1945 they had a Court of Honor.

In 1943 the parsonage was made modern. Running hot and cold water was put in the kitchen and a bathroom was put in a small bed room. This was a big improvement. A tennis court was made with much determination by the MYF. They worked hard to maintain the court. The parking lot had been cinder covered. These were obtained from Oakdale. They were free for the hauling; so many people used them to help "get out of the mud". They also disintegrated and soon sank into the mud; so gravel was a big improvement.

By 1944 there were ninety -two stars on the Service Flag. A Servicemen's Recognition was held June 25, 1944, at the North Liberty Methodist Church. Two hundred forty people attended the recognition service to honor the community's ninety-two men and women in service. The church filled to

capacity and many were seated on the north lawn to listen to the service over loud speakers.

The event was sponsored by the WSCS, of which Mrs. Emil Novy was president. The June committee in charge included Mesdames White Larew, Logan Myers, T.A. Coglan and W.W. Young. Invitation committee was Mrs. Glenn Myers and Miss Mary Wolfe. Program committee was Rev. & Mrs. Brent and W.E. Chidester. Mr. Chidester was also in charge of music. Ushers for the event were Lloyd Rinehart, Richard Young, Robert Ranshaw, Dean Coglan, Bruce Young and John M. Colony.

The following program was presented: Prelude; Call to Worship: Hymn "Onward Christian Soldiers"; Invocation, Rev. Brent; Anthem "Glory in Excelsis" by Mozart, the Choir accompanied by Mrs. R.I. Snavely; Explanation of service board, Mrs. Lee Ranshaw; Candle lighting service, Names read by Rev. Brent, candles lighted by Chaplain Elmer C. Elsea. Candles were lighted for the following service persons:

Adams, Bruce A.	Lenoch, Mervin
Adams, Wallace W.	Louvar, Henry R.
Anciaux, Donald J.	Madden, Wilbur J.
Anciaux, Raymond H.	Martin, Robert W.
Anderson, Zell	Martin, Van A.
Barr, Glenn R.	Maxey, Valentine S.
Bennson, Robert	Means, Charles A.
Berry John B.	Meeks, Charles A.

Bowery, J. Robert

Calta, Charles

Canney, John W.

Cerhan, Robert W.

Clark, Willard J.

Colony, C. Gordon

Myers, Edward P. (A gold candle was lighted because he had been killed in action)

Corcoran, Wm. J.

Davis, Dwight L.

Derlbridge, Robert F.

Dosedlo, Mildred H.

Eldean, Carl A.

Ferguson, Harry W.

Ferguson, James R.

Ferguson, John H.

Files, Carl E.

Green, Carl C.

Green, David W.

Green, Merwyn A.

Hager, Harry

Hager, John B.

Hamilton, Clair E.

Hamilton, Joseph H.

Himphill, Joe K.

Meeks, Daryl S.

Meeks, Kenneth F.

Meeks, Omar E.

Meka, Clarence G.

Musgrave, Donald G.

Neitderhisar, George V.

Owen, Herbert H.

Peffer, Roger M.

Peffer, William P.

Pirkil, Opal R.

Povonder, Lawrence E.

Ranshaw, George

Ratchford, Richard K.

Rinehart, Robert E.

Rummels, Marvin S.

Rummels, Phillip L.

Russell, Robert C.

Schroder, Raymond C.

Shannon, Robert K.

Shebetka, William L.

Sherlock, Wilton W.

Smith, Charles A.

Herring, Glenn W.	Smith, Edward J.
Jacobs, Donald L.	Sterba, Anton
Jacobs, Vernon L.	Sterba, Fredrick C.
Johnson, Harlan B.	Stoner, Richard W.
Kohoe, Dennis F.	Stoner, Earl R.
Kohoe, Dorrance J.	Strand, Hugo
Kinney, Carl A.	Swenka, Edward R.
Lechtenberg, Joe R.	Von Stein, Ned W.
LeGrand, Harold D.	Walker, Orville E.
LeGrand, Lester A.	Wiese, John T.
Wolfe, Harold	Young, Robert C.
Wood, Enoch	Zakestelecky, John V.
Wood, George	Zeller, Esther
Wray, Lloyd	Zeller, Frank L.
Young, George H.	Zeller, Fred E.

The gold star lighted in memory of Major Edward P. Myers, Army Air Corps, who was the first in the service from this community, before Pearl Harbor, and died in action December 30, 1942, was a special honor.

A prayer was given by Rev. Brent. "The Lord's Prayer" was sung by Lucille Martin. An address was given by Chaplain Elsea of the Navy Pre-flight School in Iowa City. The hymn "Bless Be the Tie That Binds" was sung by all. The benediction was given by Rev. Brent. The closing prayer for the country was the last verse of "America" sung by all.

Mrs. Emma Zeller, 86, who has five grandchildren in the service, was in attendance.

The following families have more than two members in service: Ernest Meeks four sons, John Ferguson three sons, Frank Zeller one daughter and two sons.

These families have two sons in the armed forces: R.P. Adams, James Anciaux, C.C. Green, John Hager, Earl Jacobs, Mrs. Nellie Kohoe, A.A. LeGand, Bert Martin, M.M. Pfeffer, Wm. Rummels, Mrs. Louise Smith, Mrs. Anna Sterba, Henry Wood. Major Clair Hamilton, who served in World War I, is again in active duty. His son, Ensign Joseph H. Hamilton, is serving in the South Pacific.

Of the 92 in service, 31 are married and 11 have families. Seven of the men have been honorably discharged. Harlan B. Johnson, Clarence Meka, Valentine S. Maxey, Opal R. Pirkel, Harry W. Ferguson, Marvin A. Rummels and Herbert H. Owen. (This was copied from the Tuesday, June 27, 1944, Iowa City press Citizen and the Sunday Evening, June 25, 1944 Recognition Service, Methodist Church bulletin.)

A V-E Day observance was held at the North Liberty Methodist Church on Tuesday, May 8, 1945, at 8:30 P.M. At one side of the pulpit waved the American flag and the other side the Christian flag. The altar was adorned with an arrangement of lilacs, tulips, fern peonies, iris and bridal wreath.

The event was sponsored by the WSCS of which Mrs. Emil Novy was president and Mrs. Moreland Colony was chairman. Mr. & Mrs. Frank Zeller and Margaret Novak arranged the following program: "Lest We Forget" audience, Piano selections by Mrs. R.I. Snavely who also played accompaniments. Scout Master Lloyd Rinehart directing, the Boy scouts marched in led by Frank H. Baker as flag bearer. Frank stood before the roster of names of 101 service men and women. With the audience standing all gave the Pledge of Allegiance. "Battle Hymn of the Republic" was sung. Frank Zeller offered prayer. "Recessional" by Kipling was read by Mrs. Moreland Colony. "The Lords Prayer" was sung by the choir. Mrs. Byron Cogan sang "Thanks Be To God". A reading "The Known Soldier" was given by Mrs. Jess Fuhrmeister, who also spoke in memory of Major Edward Payson Myers, Army Air Corps, who was the first to enlist in the service from this area, before Pearl Harbor and was killed in action in the European War Zone, December 30, 1942. and of Robert F. Delbridge, M.O.M.M. 3/c, who was the first volunteer in Johnson County, after Pearl Harbor, now missing since March 17, 1945, from Whitney Island, Washington. "The Spirit of America" was read by Miss Mary Wolfe. The audience sang "Onward Christian Soldiers". The Rev. R.M. Hudson, pastor of the North Bend Church of God, gave the benediction.

The WSCS sent cards and the UPPER ROOM to all of these people. A gold star was placed on the flag for the only service man, Edward Myers, to loose his life in action during this war.

During this war the WSCS ladies made air raid shelter quilts to be sent over seas. The MYF had scrap drives collecting iron,rubber, used fat, newspapers and milkweed pods. All of these things were used in the war effort.

Service men and students from the University of Iowa were invited to a basket dinner the Friday after Thanksgiving during the war. There was a joke that went with these dinners "that everyone wanted to get rid of their leftovers so they invited the students to come and eat these leftovers". I'm sure there were some leftovers brought; but there was always lots of good food and fellowship. These dinners evolved into fifth Sunday night potlucks. They then moved to fifth Sunday noon dinners.

Through the years Mother/daughter and Father/son banquets were served by the Ladies Aid, True Blue Class; later the WSCS and the Fireside Class. These were held in the spring. The sponsoring group used the function as a money making event. They were usually attended by about one hundred people. One big thing I (Margaret Probasco) remember about the Mother/daughter banquets was the men and boys always served the food and cleaned up. At this time it was unusual for men and boys to work in the kitchen. Usually the food was prepared by the women. Since only a thin wall separated the

dining room from the kitchen we often could hear the chatter about cleaning up and how some men would take dirty pans home for their wives to clean. The boys would lament when some favorite dish was empty and they wouldn't get any.

Football dinners began in 1940 and lasted through 1968. Football dinners were served on the Saturdays that the University of Iowa had home football games. Fans going through North Liberty on their way to Iowa City for the afternoon would stop for a good quick home cooked meal. Dinners were served from 10:30 A.M. until 1:00 P.M. At that time games always started at 2:00 P.M. In 1940 dinners were 50¢. The dinner was fried chicken, mashed potatoes, gravy, corn or green beans, jello salad, pie, rolls and coffee. North Liberty was unique. We put the food on the diners plates as they went by a serving window. They picked up their salad and pie. The younger children wrapped the silver in a napkin and gave a set to each person as they went through the serving line. The older girls carried trays and bused tables. The young married women served coffee and made sure everything went smoothly in the dining room. The older women cooked and served the food. Then everyone cleaned up. The average new income was about \$75 to \$100. Less was realized on nasty days and more on nice days. Homecoming and Father's Day were big days. Tailgating was unknown and in the 40's Iowa City did not have an eatery on every corner and Coralville did not have its famous strip. I

remember one rainy day not many people stopped so it was decided to serve supper. Grace Larew and I (Margaret Novak) were sent out by the church sign to ring cow bells to get people to stop for supper. Some did stop, but we high school girls were very upset that we had to stick around and work. It was our MYF party night and we would be late.

As years went by we could usually count on repeat diners. Even bus drivers would stop with their bus loads of people on their way to the game. We would always have a few late comers who knew they could get a quick meal and be on their way. As time went on the price raised but the meal stayed pretty much the same. In 1960's after the educational unit was built we changed our format and had a salad bar. Here the people helped themselves to salads. They also had their choice of chicken or Swiss steak. Deserts changed also. There were more choices not just pie. The price had also gone up. When the highway moved west of town our clientele seemed to dwindle. Other business people in the area started to object to our signs that we put up along the highway on Saturdays; so after the 1968 season we stopped serving football dinners. It was a fun time and many friendships were cemented at these dinners.

One interesting anecdote about one year's dinners!! It seems chickens were becoming harder to solicit from members because many people were not raising chickens any more; so Sarah Young gave Erma Novak several settings of hatching eggs.

Erma set them and raised the chicks to fryer size. Then several ladies got together and dressed the chickens. Thus chicken to fry for the dinners that year.

In later years whole chickens were purchased from the grocery store. They had to be cut into serving pieces by the committee. On Saturday morning a crew would come to the church and brown the chicken and steak. The meat would be put in the oven to bake until it was so tender you could cut it with a fork. Effie Myers was a faithful gravy maker. She brought her own iron skillet to make gravy in. She used meat drippings and flour to produce the best gravy around. It seems no one worried about cholesterol at that time and gallons of gravy were used every Saturday. With the end of the football dinners came a change in the activities of the church. The football dinners had been one of the chief money making events of the church. Their proceeds had helped keep the church finances in the black and had helped the building of a new parsonage and educational unit.

A new well was drilled for the church and parsonage in 1948. The town did not have city water or sewer at this time.

In 1949, Lloyd Myers fell and broke both wrists. The men of the area husked 60 acres of corn for the Myers. The women served lunch for the group. The Myers' were very appreciative of the act of kindness shown them.

Again in 1949 the furnace was repaired.

The budget in 1950 was \$3063. The pastor's salary was \$1692 plus \$200 for housing plus heat and electricity for the parsonage.

In 1952 plans to build a new parsonage were begun. The planning committee was Lloyd Myers chairman, Lisle Hurlbut, Emil Novy, Mabel Z. Stoner, and Erma Sentman. Grounds committee was Leonard Sentman chairman, Frank A. Colony, Milo Novak, Homer Riggle and Clarence Brant. Finance committee was Eugene Colony Chairman, Richard Young, Frank Zeller, Edith Ranshaw and Beaulah Riggle.

The planning committee decided on a three bed room ranch style house. It was decided to hire Elmer Seivers as general builder with the congregation helping where possible. Leonard Sentman was very involved in this building. The old parsonage was moved to the Alexander Young farm. The grounds committee prepared the area and building began in 1953.

The WSCS pledged that they would furnish the counter top and flooring for the kitchen. They also gave \$500 toward the building fund. The house had a full basement, three bed rooms, kitchen, dining area, living room and bath. It had hot water baseboard heat. It was finished in 1954 in time for the Rev. and Mrs. Raymond Moore to move into when they were appointed to North Liberty.

A fitting dedication was held August 29, 1954. The committee in charge was: Mrs. Joe Alt Chairman, Mrs. Mabel Z.

Stoner, Mrs. Leslie Davis, Mrs. Frank Colony, Mrs. Moreland Colony and Rev. Moore. After the dedication the house was opened for everyone to see. Everyone was very impressed and the Moore's were very appreciative of the new home. The cost of the house was ?? At dedication the house was valued at \$20,000.

In 1953 the North Liberty/Tiffin charge voted to support a full time pastor instead of a student pastor. This meant each church would share the salary on a membership percentage ratio. Tiffin would continue to help with the expenses of the house. Rev. Moore was the first pastor to fill this charge

Raymond White, a local boy who had been an active church and MYF member during his high school years, gave his life to Christ in 1954 when he entered the ministry. He was the first local church member to enter the ministry since Lucille Colony had answered the call some thirty odd years earlier. Everyone was very proud of Raymond. We were a little disappointed when he finished Biblical school that he was appointed to a charge in California instead of Iowa.

1955 was a big wedding year at North Liberty. Nine young people from the church were married this year. This is the most people from this church to be married in one year that has been found. Three of them still live in the area and are still active at First United Methodist Church. (1999)

Soon after the parsonage was completed a garage was planned. In 1956 it was completed. Leonard Sentman again was very instrumental in getting the garage built. This seemed to complete the picture. Except for the fact that April 2, 1956, during a spring thunder storm, lightning struck the church belfry and started a fire. The roof was badly damaged. The attic of the belfry was badly damaged. Several fire departments responded to the call. Furnishings and stained glass windows were saved. No windows were broken. The only things really lost were some records stored in the attic. The walls and floors were water soaked. Until the roof could be repaired many of the furnishings were stored in members garages and barns. After the roof was repaired the furnishings were moved back in and it was "Church as usual". There were, however, decisions to be made. Would the church be completely redecorated and enlarged as some wanted or would we build new.

May 15, 1956, Articles of incorporation were again received and notarized. These articles authorized the trustees of the church to conduct the business of the church per Methodist Church discipline. These are to be in effect for 50 years. Trustees at the time were Leonard Sentman chairman, Lloyd Myers, Max Hooks, George Ranshaw, Robert Zaiser, John M. Colony and Lloyd White.

The parsonage and garage were paid for. The church groups continued to serve football dinners with proceeds going into a building fund.

During the mid 50's the girl's 4-H club had a dairy bar at the Johnson County Fair. They needed help because of their busy schedules showing their projects. Many of their mothers were WSCS members so they helped the girls out. As years went by they served more things. In 1958 the WSCS agreed to go 50/50 with the girls. Blanche Wolfe, Erma Novak and Edith Ranshaw were appointed as the WSCS Committee to work with the girls. A tent was used as a food stand. The expenses and proceeds were divided per agreement.

The 4-H girls decided it was too time consuming to be involved in the stand and their 4-H projects so the church took over the entire stand. More food was served each year. Finally complete meals, plus maderites, pie, kolaches and other things were served. This was truly a big undertaking. The stove, refrigerators, tables, chairs, pots, dishes, silverware, even a sink and a small water heater were taken to the fair grounds. Orders had to be made to various businesses. Meat, bread, pop and even ice were just a few of the things that were ordered. Usually there were three or four couples on a planning committee. Homer and Beulah Riggle, Milo and Erma Novak, Hoxy and Blanche Wolfe and Leonard and Erma Sentman were some of the first. Over the years most people of the church

were on the planning committee and everyone worked many and long hours fair week.

In 1974 the fair board built a food building. It was divided in two sections. The Methodist Church rented one half and Regina Schools rented the other. Not as many things had to be taken to the fairgrounds. We did have hot and cold running water with unlimited drain capability . This made dish washing much easier. More disposable things were used and the net proceeds were really great, as high as \$1000 per day. However, by 1977 more and more members had jobs in offices and factories so getting enough help was harder and harder; so it was decided to discontinue serving at the county fair. Our problem now was how were we going to meet our financial obligations. Everything did work out in time.

In 1957 Rev. Wm Tomlinson came to North Liberty to lead the congregation in the building a new facility. However, first he had to convince the members that a new facility was needed and that they could afford to build a new building. After many meetings and much soul searching it was decided to try and raise the money to build an educational unit. A committee was formed to canvas the congregation for pledges. White Larew was chairman of this committee.

Farming members were urged to dedicate one acre of their crops to the building fund. Others were urged to pledge as much as possible. Because of a good crop year many were able

to give more than they thought they could. It seems most members were eager to have a new educational unit. A planning committee began work. Edgar Colony drew plans in accordance with what the members wanted. However, since Edgar was not a certified architect, conference would not approve the plans. Hence a conference approved architect, Arthur Christensen, was engaged. He with the building committee, Edgar Colony, Homer Riggle and Joe Alt along with the kitchen committee, Charlotte Young, Bevelyn Ranshaw, Margaret Rinehart, Beaulah Riggle and Sarah Young, decided on the plans for the educational unit. There was a pastor's study, secretary's office/work room, cry room/overflow room, kitchen, fellowship hall, three separate class rooms, a nursery with a Dutch door so the toddlers could not leave on their own and two extra class rooms off the fellowship hall. They were made by closing heavy wooden curtain type walls. There was a front entrance facing Front Street and a back entrance leading to the parking lot. The kitchen also had its own entrance. There was also a furnace room near the kitchen. It could only be entered from the outside. This was a safety feature.

The building was made with cement block walls with a brick exterior. The fellowship hall had a high arched ceiling. The class rooms and kitchen had flat roofs. The class room/office wing was built with the intention of adding an upper floor at some time in the future.

The parking lot was developed on the east side of the building. Two rows of trees were planted to set up six rows of parking. This area was graveled.

Under the direction of Frantz Construction Company the building was erected. The Wagner-Connell Company installed a gas fired boiler type furnace. Hot water was piped to all areas. There were four thermostat zones to make use of a more controlled heating of the area. Hynes Electric Company did the wiring. Tile was also put on the floor by Tom Oertel. Gale Gritton was very involved in putting on the window and door frames and other decorative wood. The congregation did painting and varnishing. Les Davis made worship centers for each of the Sunday School areas.

The bills were as follows:

A. Christensen, Architect	\$ 4,330.58
Frantz Construction Co.	47,995.56
Hynes Electric C.	4,369.58
Wagner-Connell, plumbing & heating	11,631.03
Insurance	428.80
Abstract	24.00
LP gas tank & installation	63.50
Paint	241.00
Kitchen cabinets	245.21
Drain tile	109.14
Classroom equipment	45.77
Book case in Pastor's study	154.03
Coat racks	42.39
Telephone share	51.00
Gravel for parking lot	268.41

Total \$ 70,000.00

Of this total \$21,650 was borrowed from Hills Bank at 6% interest. Plans were to pay \$6,000 the first two years and then \$3,000 a year until the loan is paid.

January 13, 1961, was move in day. The kitchen appliances and all kitchen materials, Sunday School tables and chairs and materials, dining room tables and chairs, the work area materials and the pastor's desk, etc. were all moved to their new area. Everyone worked hard to get things in order for a consecration ceremony to be held on January 15, 1961.

An open house was held at 2:30 PM on Sunday, January 15, 1961. Rev. Leroy Ward, District Superintendent, was present to help with this consecration. The Mayor of North Liberty spoke about the new building being a beautiful addition to our property and the town. There were other speakers and everyone toured the new facility. Many good comments were heard. All members were very proud of their accomplishments.

After the Educational Unit was completed Church services were held there in the winter months. A worship center was made on the north wall. The choir sat at the west. The congregation sat on folding chairs. In the summer the worship center was moved back to the Church for Sunday services.

By 1966, when all pledges were paid and other money making projects were held, the full loan was paid. Thus our

Educational Unit was paid for. Now all money making events could be channeled towards a new sanctuary.

On March 13, 1966, Rev. Herbert Foxworthy was ordained an Elder in the Methodist Church at North Liberty. Bishop Job was present for the Laying of Hands ceremony. After the ceremony a reception was held in Fellowship hall. North Liberty/Tiffin charge gave Rev. Foxworthy a robe. Many of Rev. Foxworthy's friends and relatives were present to help celebrate this solemn occasion.

In 1968 the church was razed. The stained glass windows were removed and kept for future use. The pulpit, altar chairs, communion table and altar rail were all retained. The pews were given to members who wanted one. In 1970 the basement was demolished and filled in. The well pit was walled and capped to keep the water safe.

After the Educational Unit was built there was talk of building a new sanctuary. Ideas were bantered around. Some plans were shown but everything seemed too expensive. A building committee with Edgar Colony-chairman, Ervin Sentman, Homer Riggle, Gertrude Novy and Leslie Davis shared a plan on May 2, 1971, for a building. Component Homes Inc. in Iowa City was able to provide pre-cut and pre-assembled building components that could be assembled by volunteers. The cost would also be within the congregation's reach. One problem was obvious, someone had to be in charge. Edgar Colony volunteered

to lead the construction of the building, but someone would have to help him harvest his crops. So his corn was husked by others and he spent his day at the church site.

The basement was excavated, footings poured, walls poured and a cement floor was laid. Then it was time for the component parts to arrive. With a crane and a steady hand components were added until floor, walls and roof rafters were all up. This was followed by sheeting and shingles. The siding was wide batting with a brick ledge, for future brick facing. Insulation, wiring and plumbing were added. Finally wallboard, spatter coating and paint. Gale Gritton was again very instrumental in doing finishing work. Les Davis, even though he was well in his 70's, worked endlessly on the building until he fell from a rafter to the cement floor. He was in the hospital for several weeks. He did recover but it was a traumatic time for him, his family and the church family. (I'm sure everyone who worked on the building of the church could tell a story or two)

After the framing and roof was complete the Interior Decorating committee consisting of Aila Stoner, Lena Gritton, Norma Myers, Charlotte Young, Carol Crawford and Mary Herring, took over with insulation, painting and varnishing. They had plenty of help especially in the high places. Their choices were superb.

Some of the stained glass windows, from the old church, were refashioned and used in the windows. They were protected with clear glass. This was a memorial to Frank and Georgie Zeller.

1967-1968

The thirty-eight members hosted an officer training school. They sent magazines to six college students. The group discussed forming circle groups but decided not to at this time. Clothing was sent to World Service. A dinner was served at Montgomery Hall. The reception for the Lee Ranshaw's 50th wedding anniversary was served. Funeral dinners were served after Bert Martin and Dick Krouth's funerals. Erma Novak was given Life Membership. September 1968 was the last meeting of the church year. A review of the WSCS's past years was given.

1968-1969

October 3rd thirty-two ladies signed Charter Members cards in the new organization, The United Methodist Women. A very impressive charter service was held at this first meeting. At the November meeting the Society moved to recommend to the Official Board that the football dinners be discontinued because of the low number of diners. (The board decided to wait until next fall to make a final decision.) Funeral dinners or lunches were served at the services for Catherine Brant, Margaret Zarnek, Marcus Young and Dwayne Thirtyacre.

1969-1970

This year the thirty-six members had a lengthy discussion as to how to make money to meet their budget since it had been voted to not serve any more football dinners. Several dinners and receptions were served this year. Judy Gritton's wedding reception and Jerry Ambrose's wedding receptions were served. The Shueyville Church's Mother/daughter banquet and a dinner for the family of Geneva Lininger was served. The annual after Thanksgiving potluck was held November 30th. At this dinner the newly elected Town Council members were entertained.

1970-1971

They started out with 34 members. They hosted a reception for the new minister. Funeral lunches were served for the following services: Rose Riddle, Lyla Alt, Iowa Lentz, Milo Mekota, Mrs. Martin Malatek, Orris. January 5th at a church potluck the Town Council was honored. The Society voted to take over placing a rose on the Altar for new babies in the Congregation.

1972

January 1972 the Society's year was changed to run the calendar year. There were 34 members this year. On the 5th

Sunday in January they honored the Town Council at a potluck supper. They offered to serve the Shueyville Mother/daughter banquet for \$1.25 but were denied. At Blanket Sunday 20 pounds of clothing was collected. They served a lunch for the Angus Cattle Show at the fair grounds. They sponsored a welcome program for the new minister. Their annual bazaar was held November 14th. A community supper was held the Friday after Thanksgiving.

1973

January ushered in a new year with 35 members. Early in the year a lunch was served after the funeral for Floyd Wolfe. The City Council was honored at a 5th Sunday potluck in April. A clothing drive was held for CROP. June 21st was the last meeting of the Women's Society of Christian Service and the first meeting of the United Methodist Women. The officers remained the same. As did the meeting time and all moneys. The July meeting was held at Margaret Schwegler's. Guests from Tiffin, Shueyville and the Church of God were served a breakfast of juice, rolls and coffee in the beautiful quiet of the hills along the Iowa River. The Society allotted \$40 for five UMY campers. Bibles were given the 4th Graders of the Sunday School. Bill Young's wedding reception was served at the church. There was no Thanksgiving potluck this year. They gave \$300 to the Church budget. A funeral dinner was served after the services for C.A. Russell. The Society decided to

sponsor a senior group. It was later named the Friendly Folks. Money was given to the MYF to help campers go to camp.

1974

There were 34 members this year. They gave Mrs. Jessie Anderson a pin, but it didn't say what it was for. Funeral lunches were served after services for George Ranshaw, Marie Cummings, Leo Tesar and Everett Wray. Two tablecloths and a chair caddy were purchased for use in the Fellowship Hall. Life Membership was given to Rita Jensen. At a farewell for Rev. Barber the society had a shower for Terry Barber who was to be married in June. They also sponsored a welcome potluck for the VanMantgems. Confirmation gifts were given to Pam Simmons and Kay Young. Pam and Paul Simmons were given money toward their camp expenses. They sponsored a bazaar this year. Since the bazaar did not generate much interest or money they discussed the possibility of discontinuing it. They would decide next year. There were only 29 people in attendance at the after Thanksgiving potluck. They decided they would decide next year whether to have the potluck or not. Two fourth graders were given Bibles. They served the Lowell Hartsock sale and made \$43.66. Vera and White Larew celebrated their 50th anniversary with an open house at the church. The UMW served the luncheon. At the close of their year they gave \$300 to the Church budget.

1975

The 41 members this year voted to pay 2/3 of the camping fee for UMY members going to camp. The City Council was entertained at a supper. Helen and Les Davis celebrated their 60th anniversary with an open house at the church. A lunch was served by the UMW. A luncheon served at the Joint County Building netted \$259.36. With the proceeds from this dinner they bought more folding chairs, had the collection plates refinished and installed curtains in the cry room. Their annual breakfast meeting was held at Margaret Schwelger's. There were guests from Shueyville, Tiffin, and the Church of God. They served the Farm Bureau Women's dinner, the Prizler and Hurlbut sales. A very successful bazaar netted \$1200 which was given to the Church budget. The Friday after Thanksgiving annual potluck was held. A past-president's pin was given to Erma Sentman. Memorial money was given to the Brick fund.

1976

The group voted to help UMF campers with their expenses. They voted to have the bazaar be a Church wide event. A 50/50 split was decided on. The Youth were to have their own booth. They also discontinued the 5th Sunday potlucks and decided on coffee after Church instead. Carol Spohmeimer's Wedding reception was served. The July breakfast was held at

the Church instead of Margaret Schwegler's because of much welcomed rain. Pam Simmons was sent to the United Nations. This year serving the Farm Bureau annual meeting was to be a Church project. Margaret Probasco asked for donations and help. Joan Alt Beers was in charge of making crafts for the bazaar. She asked for help from the members. Mabel Z. Stoner's name was sent to the state office as the longest living member. She has been a member of the Women's groups since 1914.

1977

This year there were 27 active members, 19 inactive members with an average attendance of 12. Officers were installed at a regular Church service. Area State Legislators held an informal dinner meeting at the church. The UMW served the dinner. The UMW recognized the Confirmation class with a reception after church. Fiftieth anniversary receptions were held at the church for Marie and Clarence Brant, Emil and Gertrude Novy and Elma and Frank Colony. Also a 40th anniversary for Ruth and Ervin Lininger. In July the UMW sponsored a Church picnic at Kent Park. There was a good crowd. Dale Riggle's farm sale was served. Ron Riggle's wedding reception was served. A table and podium were purchased with money from the Jessie Anderson memorial. Electric magnifying glasses were given to Effie Myers, Mabel Z.

Stoner, Emily Means and Lantern Park. Lena Gritton was given a service pin. The donation from the Lininger reception was to be used for the purchase of folding chairs. One hundred dollars was given to Camp Courageous for their Van Fund. The bazaar was to be a 50/50 venture for the Church and UMW. Total receipts were \$1442. A luncheon for the Farm Bureau Women's workshop was served at \$3.50 per person. It was announced that newspapers would be collected for recycling. The money received would go to the church.

1978

There were 28 members and 9 inactive members this year. The officers were installed at the regular church service on January 8th. At their regular meeting they quilted. At the January 5th Sunday potluck the City Council was honored. Big print Bibles were given to Effie Myers, Mabel Z Stoner, Francis Martin and Emily Means. Regular Bibles were given to the Sunday School 4th and 5th graders. Money was given to the Choir to help with the purchase of new robes. A bridal shower was given for Kathleen Green, Rev. Green's sister. The Probasco farm sale was served, also the Wicks Lumber Company sale. The 5th Sunday potlucks were moved to noon, right after church. It was hoped there would be a better attendance. The July breakfast was held at the church again with the usual guests. The all Church picnic was to be at Kent Park on August

27th. A total of \$2175.84 was made at the bazaar and dinner. A luncheon was served for the County Farm Bureau Women's Committee. During the year funeral luncheons were served after the services for Fred Cochran, Gale Gritton and Milton Edmonds.

1979

There were 27 members this year. They quilted the mornings of their regular meetings in January, February and March. They voted to have the upper west and the tall north cupboards made to fit the spaces. Total cost was \$410. They decided to give \$25 toward the youth's camping fees. Nine Bibles were given to 3rd and 4th graders of the Sunday School. They again served the Farm Bureau Women's luncheon for \$3.50 per person. A silent auction was held at the December meeting. Luncheons were served after the funerals of Wilma Kincade and Francis Martin. The UMW would serve refreshments for the dedication of the upstairs Sunday School rooms, January 6, 1980.

YOUNG GIRLS GROUPS

KING'S HERALDS

In 1928 a group of young girls was organized as the King's Heralds. These girls studied about missionaries and sent Lucille Colony, who was a missionary from North Liberty Methodist Church stationed in India, things that they made for her school. In 1931 Lela Snavelly resigned as the leader but the group continued.\

Standard Bearers

The Standard Bearers were organized in December 1930. Cora Young was the adult leader. This was a group of high school aged girls. They also studied missionaries and sent things to Lucille Colony in India. These groups were periodically invited to WFMS meetings.

June 1935 the combining of the Standard Bearers and the King's Heralds was discussed. It was decided that the Standard Bearers should invite the King's Heralds to join them. In October 1935 this was accomplished. Mrs. Worrell, the Standard Bearer's leader, left the summer of 1938 when her husband was transferred to a different church.

In 1940 when the WFMS and the Ladies Aid combined the Standard Bearers still met and studied about missionaries. Their officers were: President-Doris Ranshaw, Vice president-Margaret Novak, Secretary-Lucille Martin, Assistant secretary-Grace Larew, Reporter-June Daniels. The leader was

Eloise Martin. At the November 29,1940 meeting the girls sewed for the Red Cross. In the early 1940's the girls aged and gas rationing became prevalent. The group slowly stopped meeting.

C C CLASS

December 5,1940, the boys and girls less than high school age were organized as the C C Class. Their main study was Methodist Catechism. If the students passed a test by 70% they were awarded a ring on Palm Sunday 1941. The officers were: President -Willard LeGrand, Vice president-Marcella Ranshaw, Secretary-Richard Briceland, Treasurer-Betty Lou McBride, Pianist-Evelyn Davis, Yell leader-Wilbur Young, Assistant yell leader-Marion Colony, Door keeper-Edwin Burdick. Other members were: Barbara Burdick, Robert Briceland, Donald Briceland, Frank Colony, Greg Daniels, Harold Larew, Doris Langenberg, Evelyn Ranshaw, Dean Siessenger, Shirley Wolfe, Junior Van Hoozer, Jean Van Hoozer, George Picha, Kenneth Kline, Charles Strand. Margaret Burdick and Maxine Daniels were teachers.

JUNIOR LOYAL TEMPERANCE LEAGUE

This group was formed in 1944 by the Women's Christian Temperance Union. Their officers were: President-Melva Jean Colony, Vice president-Kenneth Alberts, Secretary-Evelyn

Ranshaw, Treasure-Dale Riggle. They met once a month during Sunday School. Their lessons were about abstinence and the evils of alcohol. They met the fourth Sunday of the month during Sunday School time. Mrs. Eugene Colony was the Adult leader. This group only met a few years.

QUEST CLASS

A Bible study group called the Quest Class was organized October 5, 1940. Officers were; President-Mrs. Guy Myers, Secretary-Mrs. Joe Alt, Leader-Rev. Lloyd Tennant. This group met each Wednesday evening at the parsonage to study the Bible. I was not able to find how long

THE EPWORTH LEAGUE/METHODIST YOUTH FELLOWSHIP/YOUTH FELLOWSHIP

Epworth League was the first youth group organized at the Church. It was formed in 1891. Emma Alt was the first vice president. This was an active group. The other members and officers have not been found. On August 12, 1941, the name changed to the Young People's Union. The first officers were; President-Lloyd Rinehart, Vice president-Esther Zeller, Secretary-Grace Larew, Treasure-Kenneth Meeks. Just over a month later the name of the group changed to Methodist Youth

Fellowship. The same officers continued to lead a group. (I'm sure the name change had something to do with the name of a German Nazi group. As far as I'm concerned the name change was a good one.) Rev. Lloyd Tennant was the adult leader. During the 1940's the MYF had lessons the first and third Sunday evenings. Fun nights were the second and fourth Saturday nights. During World War II the group did many things to help the war effort. They had scrap drives where they collected scrap iron, used fat, newspapers and milkweed pods(these were used in life jackets). All these things were used to help the war effort.

When Rev. Brent came to North Liberty the MYF group was active but having a young minister helped to interest more young people. Since there wasn't much to do in the area and gas rationing curtailed travel the youth improvised. They had fun nights twice a month for all youth in the area. One requirement to come to the fun nights was that you go to church on Sunday. We didn't care what church you went to just so you went to church. And we knew. Under the leadership of the new young minister and his wife (Arthur and Doris Brent) the group cleaned up the back yard of the church. Then they worked hard to level the ground and they put down fine gravel, packed it with a hand roller and finally a tennis court was made for all to enjoy. The whole community used this crude but ample court. As the war ended, gas rationing lifted and the

group that did the hard work went off to college, the court fell on hard times and finally was used as part of the parking lot. By 1949 the North Liberty big MYF group dwindled; so they combined with Tiffin as one group. Meetings were held on alternate weeks at North Liberty.

SUNDAY SCHOOL

Sunday School has always been an important part of Methodism. Through Sunday School the children are taught the beliefs of our faith and the meanings of the teachings of the Bible. The adults have a way of renewing their faith and learning more about the Bible and Jesus's teachings.

The first Class was formed in 1841. The Superintendent was A.C. Dennison. Class members were George Wein, Mary Wein, Jacob Alt, Mary Alt, Maria Wray, William Alt, Jane Alt, Francis Bowman, James Miller and John Wilson. These are all the names I've found. Surely there were others. The members would meet in their homes. When the first church was built Sunday School might have been held there. As time went on and more people came to the North Bend area the small church was not large enough to meet the needs of the people; so a new church with more space was built in 1895. In the new building Sunday School attendance grew and by 1913 the members

realized they needed more space as Sunday School was the basis of church growth. The congregation decided to raise the church and put a full basement under it. This would double their space. This was a real boom for the Sunday School. The young children could be in the basement in their own space. The adults could be upstairs in peace and quiet. (As if the children made much noise in 1913. They sat quietly and listened to their teacher.)

The first named Sunday School class to be organized, that I found, was the True Class. It was organized in 1915. (See True Blue Class) The older adults were later called Bible Class. (What they were called at the time of church expansion I do not know. (See Bible Class) The Excelsior Class was a young married class formed in the 1930's. (See Excelsior Class)

Some of the classes were .1st year beginners, 2nd year beginners, 3rd year beginners, 1st year juniors, 2nd year juniors, 3rd year juniors, Pyramid 7& 8 graders, Alpha High School, Omega College. Not all of these classes were held every year. It depended on the age of the children.

After the church was enlarged in 1895 the Sunday School met at 9:45 on Sunday mornings. All students gathered in the sanctuary for opening exercises. The Sunday School superintendent led this service. The Sunday School Secretary always sat in the front of the church at the little oval table. This person kept the records of the Sunday School.

Attendance was very important. Some of the records can be found in the Church archives. It was important to keep track of moneys collected. It was used to buy the materials needed by the Sunday School. Attendance was also used to give out awards at the end of the church year. The superintendent led the opening exercises which consisted of announcements, pertinent information for the services of the week to come, some class probably had a Bible verse to recite for the group, someone's favorite song was sung and prayer ended the exercises. Then all classes went to their appointed area. The young children went to the basement where they had low tables and chairs. Each class was divided from others by folding screens. The teacher interpreted the lesson found on "Sunday School papers". The older the students the more content there was in the paper. Even the adults had papers several pages or more long with pertinent issues of the times.

During the 1930's and 40's there were about 150 people registered in the Sunday School. Attendance was between 90 and 95% every Sunday all during the year. The True Blue Class met in the back room which was closed off with sliding doors. The young married, high school, 7 & 8th graders and the older adults had areas in the sanctuary. The classes were screened off by portable screens.

In the mid to late 1940's the opening exercises of the Sunday School changed. The younger children went directly to

the basement where they had their own opening exercises and the older classes had an opening exercise upstairs. By the 1950's opening exercises had mostly ended. It was sort of sad to lose this custom but times change and Sunday School superintendents changed.

In 1956 after the fire that damaged the roof of the church, the Sunday School was hard pressed for space. However, in 1959, an educational wing was built. There were six class rooms, plus a (cry room) which was used by the True Blue class. The Fireside Class met in the kitchen. (That was handy for snacks which they often had.) The others classes used the six smaller rooms. Any overflow could use the fellowship hall area and the church. Plans for a new church included a basement to give the Sunday school more space for growth.

TRUE BLUE SUNDAY SCHOOL CLASS

In 1915, the True Blue Sunday School Class was organized for members eighteen years of age or older. The first members were: Mabel Stoner, Lucille Cress, Bess Cress, Mae Gordon, Vern Gordon, Tom Gordon, Kenneth Gordon, Harlan Alt, Cecil Alt, Moreland Colony, Milo Alt, Adeline Hemphill, Maude Myers, Logan Myers, May Meyers (correct spelling), and Myrtle Finch. The first teacher was Mabel Z. Stoner. This class met Sunday mornings for Bible study and the first Monday evening of January and July for business meetings. Their first projects

were to raise \$200 to help wire the parsonage at Tiffin for electricity and \$100 to help pay for raising the North Liberty Church to put a basement under it.

In the 1930's, 40's and 50's this group, with its ever increasing size, was one of the mainstays of the Church. During the 30's they pledged \$100 per year to the Church budget. They had various money making projects to meet the obligations. They served some of the band concerts. The Mother/daughter and Father/son banquets were usually sponsored by them. At the Mother/daughter banquet the women would prepare the food but the men would serve it and clean up the kitchen. July 4, 1937, the men of the class had a food stand at the celebration at Cross Roads. They made \$8.88. They gave \$25 toward the minister's salary and \$5 for the purchase of new song books. In December 1937 the class accepted an offer of a brooder house from Mrs. Gordon for Mrs. Worrell's chickens. (She was the minister's wife) The class moved the brooder house to the Church property. At this time the minister's wife always had a large garden, raised a few chickens and maybe even had a cow. When the Kellogg's came to North Liberty in 1938 things changed. The chickens left as well as the wood cook stove.

When a new minister came in 1940 things were also different because he was a widower. A garden and chickens were not in order; so the class did all they could to help him out.

In 1941 the Church celebrated its centennial with a week long celebration. The True Blue class was very much involved in this celebration. They prepared an historical booklet of the church's time in the North Liberty area and had it published. Every family in attendance got a booklet. In December 1941 the Excelsior Class joined the True Blue Class. This class was a younger group of adults. Many of the men were leaving for the armed services so there weren't many members left in the area. During 1942 they had four teachers. One each quarter. They were Moreland Colony, Verne Colony, Agda Alt and Violet Colony. In 1943 they had a different teacher every month. In 1945 as many more young men returned from service the younger married couples decided to form a new Sunday School class. Thus the Fireside Class was formed. March 1946 the Bible Class, which was older members of the church, decided that a lot of their members were unable to attend so they would join the True Blue Class. Effie Myers was asked to be their teacher. She served for many years. December 1948 The True Blue Class commended the Fireside Class for what they had done toward improving the Church basement, but they felt there should be more investigation into the feasibility of enlarging the basement and that final action should be taken by the trustees.

The 50's brought changes in the group. Some older members of the Fireside Class returned to the True Blue Class.

Some of the projects usually by one class were now done as Church projects. In 1954 they had a bake sale that netted \$48. They gave \$10 toward the garage fund. They gave \$65 to Raymond White as a seminary student. They also loaned him \$95.80.

In the 60's more older couples returned to the True Blue Class. A committee was formed with the Town Boosters Club to work on senior housing. The 4 Square complex was an outcome of this effort.

In 1973 the UMW decided to sponsor a senior's group. They invited the older people of the community to come to the Church for lunch. Many of those in attendance at the dinner were from the True Blue Class. They had a good time and decided to continue meeting for food and fellowship once a month. Frank Colony, at a later time, suggested they call the group the Friendly Folks. This continued into the 1990's.

In the mid 80's as the members aged and became unable to attend regularly they decided to make one final improvement in the church; so with the money left in their treasury they had a high stool installed in the women's rest room. Their party meetings became potlucks once a quarter and finally in the 1990's they decided to meet not as the True Blue Class but as the Friendly Folks. They now meet once a month for fun and fellowship.

During the years there were many teachers. Some of them were : Mabel Z Stoner, Frank Zeller, Irene Cogan, Mabel Snively, Effie Myers, Gertrude Novy, Beulah Riggle, and the last teacher was Elizabeth Triplet.

When the class was first formed they had two business/social meetings a year. As time went on they had social meetings once a quarter. These usually started with a basket supper. (Not a potluck as we know them today but everyone brought at least three things: meat, vegetable and desert.) Usually they had a theme. A holiday or something else. One I remember my parents getting ready for was a backward party. Everyone dressed backward, clothes on backward, entered the dinning room backward, etc. My father was more daring. Backward to him meant pants on first then shorts on top. Shirt on first then undershirt. Shoes on first with socks over them. My mother was not that risque. She just wore her dress backward. They told how Bryon Cogan dressed as a woman and his wife, Irene, dressed as a man. They won the prize for the most backward couple.

EXCELSIOR CLASS

I have not found when the Excelsior Class was organized but I have found records of them serving lunch at the North Liberty band concert in the summer of 1939. They were a group of young married couples. Their officers in 1940 were: President-

Delma Dale Dever, Vice president-Guy Myers,
Secretary/treasurer-Leonard Sentman, assistant sec.-Joe Alt.
Their teacher was Moreland Colony. They met in the parsonage
living room.

November 2, 1940, the group sponsored an adult party.
Those present were Bert and Effie Myers, Logan and Bess
Myers, Lloyd and Norma Myers, Guy and Maxine Myers, Jess
and Jessie Green, Carrol and Violet Colony, Frank and Georgie
Zeller, Joe and Agda Alt, Mabel Snively, Vera Larew, Eloise
Martin and Rev. Tennant.

Later in the winter of 1940-1941 the class sponsored a
church supper. They served oyster stew and the trimmings.
Forty people were served at this dinner.

As World War II escalated members of the class left to
serve their country and those who were left joined the True
Blue Class.

FIRESIDE CLASS

Late in 1945 a group of young married couples decided to
form a new Sunday School Class. They invited all young people
between the ages of eighteen and forty to join the group.

Those who joined (as far as I can find) were:

Agda & Joe Alt Margaret & Lloyd Rinehart

Margaret & Zell Anderson Beulah & Homer Riggle

Daisy & Carrol Chipman Erma & Leonard Sentman

Delma Dale & Fred Dever Eloise & Carl Snavelly
Ruth & Mort Koser Ethel & Floyd Thompson
Betty & Wayne Krouth Grace & Richard Young
Maxine & Guy Myers Beverly & Bruce Young
Norma & Lloyd Myers Ethel & Robert Zaiser
Elsie Martin Culver Young
Ruth Rarick

Some others who might have joined at this time were Dorothy Croy, Anna Parks and Glenn and Mary Herring. Their teacher was Elma Colony. The class met Sundays in the back of the sanctuary. They also met once a month for fun and fellowship. This was a very ambitious group. Their first money making project was a box social. (The women prepared a box with a lunch. Sandwiches, desert, maybe fruit and chips. Their name was always included.) These boxes were decorated and the men would bid on the boxes, with the highest bidder getting to eat lunch with the maker of the box.) Sometimes this could be a spirited sale especially when a new bride did not want to eat with just any one. Of course all the proceeds went to the class treasury. The group served some of the football dinners that first fall. They then decided they could do them all. However, it was a bigger undertaking than they thought to serve them all; so in 1949 they asked the dinners be a church project.

In 1947 they served Homer Riggle's and Hill's farm sales. They made a total of \$55.25. During the 1950's they rented

farm ground and put in the crops with the profit going to various projects.

In 1960 they asked for help from the whole church. Their first big project was to redecorate and modernize the basement of the church. They started by piping in water and piping out sewage to a septic tank. They made a rest room out of a broom closet. In the kitchen they installed a sink with running water and a drain. An electric refrigerator and a gas stove were also installed. Some cupboards lined the walls. They were used to hold dishes, pots and pans. All of this was a big improvement. The large room (dining room/Sunday School room) was painted and new curtains were hung. The floor was painted with a shuffleboard court. Everyone, especially the MYF members, enjoyed this. After this project they wanted to enlarge the church but were told that that decision would need to be made by the trustees and the whole church. This project did not materialize but a fund was started.?